

3-Year  
Torah Cycle  
**Parashat #31**

וישלח

**Vayishlach**

*Genesis 32:3-33:17*  
*Obadiah 1:1-15*  
*Matthew 17:1-13*

**I) Reading the Torah Portion**

Now it's time to read the Torah portion. You will get the most out of the Torah portion if you have a disciplined plan for approaching it each week. I suggest the following (although you may want to develop your own plan of attack). Prepare by having a pen and paper ready to take notes or by having your computer ready. Read the Torah portion quickly just to get a bird's-eye view of it and to gain a general understanding of its contents. Then read it again slowly and more contemplatively. As you read it, you should keep track of 1) changes in the main storyline (plots and subplots) of the text, 2) the introduction of new major themes you have not encountered heretofore and 3) connections to the main themes developed in the Torah portion. Keeping track

of the major themes will provide you with thoughts to help you outline the passage later on. Recording changes in the storyline (subplots) will 1) help you more accurately interpret Scripture and 2) see connections to themes that may be repeated in the Haftarah and Apostolic readings.

I strongly recommend that when you study these lessons you have the following tools available. 1) A Bible [all references are based on the NKJV], 2) a printed copy of this lesson, 3) pen and paper [notebook preferred] where you can either write extra notes or complete answers to questions where the lines in this lesson are not enough space to write on, 4) an on-line version of the Bible. I suggest BibleGateway (<https://www.biblegateway.com/>). There are many instances where I will ask you to make a connection to some other passage. The BibleGateway app has an awesome SEARCH feature to find Bible passages. Also, once you find a passage you can use Control-F or Command-F (MAC users) to *find* words, numbers or phrases in the text on display. Lastly, as often as possible ... have a partner studying with you!

**II) Outlining the Torah Portion**

Now that you have read the Torah portion, it's time to outline it. Try to divide the Torah portion into its major subject divisions. Please limit the outline to no more than seven major headings. Also, try to limit each subject division to a short phrase. In the chart below provide a brief phrase describing each significant change of events in the reading. Outlining will help you develop the skill of "seeing" the themes in the text.

I.
II.
III.
IV.
V.
VI.
VII.

**Outlining 102!** This week let's go a little deeper in our outlining. Up until this point, I've only had you simply outline the major topics of each reading. This week let's go even further by dividing each of the major divisions into even smaller subtopics. Obviously, you could do this with your own outline, but for the sake of coordination, let's use my outline found in the answer key. In this section you will study each of my outline points and further subdivide them into smaller points, A, B, C, . . .

1. How would you further divide the first portion of the outline, Roman numeral I?

---



---

2. How would you further divide the first portion of the outline, Roman numeral II?

---



---

3. How would you further divide the first portion of the outline, Roman numeral III?

---



---

4. How would you further divide the first portion of the outline, Roman numeral IV?

---



---

### III) Torah Portion Discussion Questions

I have given you a number of questions to stimulate your thought about the Torah portion reading. My goal is two-fold. First, I want to ask you questions about what the Spirit has shown me are important lessons to learn from the Torah reading. Secondly, I want to help you develop the art of making thematic connections. This skill will develop as you practice, practice, practice. Furthermore, once you see the benefits of making thematic connections I'm hoping that you believe that the language of thematic connections is Adonai's "language."

1. I have mentioned before that Scripture uses numbers to convey ideas. For instance, we already know that three is the number that hints at and/or teaches about resurrection. Furthermore, we know that this understanding applies whether we see the number 3, 30, 300 or 3,000, etc. The main idea is that the least significant digit, 3, is what's most important. Let's see what we can learn about the number four. Please review the following passages that use the number four and determine if you can find some common connections between all of these passages.

- A. I Samuel 17:16 – And *the Philistine drew near and presented himself forty days*, morning and evening.
- B. Joshua 5:6 – For the children of Israel *walked forty years in the wilderness, till all the people who were men of war, who came out of Egypt, were consumed*, because they did not obey the voice of the Lord—to whom the Lord swore that He would not show them the land which the Lord had sworn to their fathers that He would give us, "a land flowing with milk and honey."
- C. Ezekiel 29:12 – "*I will make the land of Egypt desolate in the midst of the countries that are desolate; and among the cities that are laid waste, her cities shall be desolate forty years*; and I will scatter the Egyptians among the nations and disperse them throughout the countries."
- D. Jonah 3:4 – And Jonah began to enter the city on the first day's walk. Then he cried out and said, "*Yet forty days, and Nineveh shall be overthrown!*"
- E. Luke 4:2 – *being tempted for forty days by the devil*. And in those days He ate nothing, and afterward, when they had ended, He was hungry.
- F. Genesis 15:13 – Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, *and they will afflict them four hundred years.*"
- G. II Chronicles 18:5 – Then the king of Israel gathered the prophets together, *four hundred men, and said to them, "Shall we go to war* against Ramoth Gilead, or shall I refrain?" So they said, "Go up, for God will deliver it into the king's hand."

- H. I Samuel 25:13 – Then David said to his men, “Every man ***gird on his sword.***” So every man ***girded on his sword***, and ***David also girded on his sword. And about four hundred men*** went with David, and two hundred stayed with the supplies.
- I. Acts 5:36 – For some time ago Theudas rose up, claiming to be somebody. ***A number of men, about four hundred, joined him. He was slain***, and all who obeyed him were scattered and came to nothing.
- J. I Samuel 4:2 – Then ***the Philistines put themselves in battle array against Israel***. And when they joined battle, Israel was defeated by the Philistines, ***who killed about four thousand men of the army in the field.***
- K. Acts 21:38 – “Are you not the Egyptian who some time ago ***stirred up a rebellion and led the four thousand assassins*** out into the wilderness?”
- L. Judges 20:17 – Now besides Benjamin, the men of Israel numbered ***four hundred thousand men who drew the sword***; all of these were men of war.
- M. Genesis 32:6-7 – Then the messengers returned to Jacob, saying, “***We came to your brother Esau, and he also is coming to meet you, and four hundred men are with him.***” So Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks and herds and camels, into two companies.

As you can see, there are certain themes that seem to accompany the number 4 (40, 400, 4,000, etc.). After studying these passages list about 1-3 words that capture the themes the number 4 may be trying to convey to us. Now, you can see the significance of the fact that Esau is coming with **400** men!

- 
- 
2. Thus it seems that the fact that Esau was coming with 400 men is meant to teach us that Esau is coming to kill Jacob and that Jacob is justified in his fear! Read Genesis 32:7-21. What three things did Jacob do to prepare for meeting Esau?

---



---



---



---

3. It seems that Jacob’s threefold preparation was complete and in Genesis 32:21 he went to sleep. However, in Genesis 32:22 he arose and did what?

---



---

4. I think that Jacob had made his three-part preparation to meet Esau only to lose heart and then run away from the confrontation. I think that he awoke in the middle of the night, changed his mind, and decided not to endure the meeting with Esau, choosing rather to flee.

You may have another opinion. I’d like to share with you why I think this is the situation at hand. We have studied about making thematic connections and how important they are in helping you interpret the Scriptures. Sometimes Adonai will give you other passages that are carefully and precisely thematically connected to one you are considering. And sometimes the thematically-connected passage has information that will help you properly interpret the one you’re considering. Please read II Samuel 17:15-24. This is the story of how David fled from Absalom. Now, list as many connections between this passage and Genesis 32:3-23 as you can.

---



---



---



---

- 
- 
- 
- 
- 
- 
5. The **primary principle** of why **thematic connections exist is to show equivalence between people, places, things and events**. Therefore, give me a list of everyone who is thematically connected in the two previous stories.
- 
- 

6. The **secondary principle** of why thematic connections exist is to show equivalence between people, places, things and events **so that we can learn/understand something we may not have been able to see apart from the thematic connection**. We can clearly see that David is thematically connected to Jacob. The numerous thematic connections (which are inspired by the Holy Spirit) are the evidence we need to understand that these two passages are connected so that one can shed light on the other. Everything Jacob did, David did. From II Samuel 17:15-24, we specifically know why David woke up in the night and crossed a river with his family and belongings! Our connections teach us that David is thematically connected to or equivalent to Jacob. Therefore, we should be able to tell why Jacob arose in the middle of the night and crossed a river with his family and belongings. Why did Jacob do this?
- 
- 

7. Please read Genesis 32:3-7 (Then **Jacob sent messengers before him** to Esau his brother in the land of Seir, the country of Edom. And he commanded them, saying, "Speak thus to my lord Esau, "Thus your servant Jacob says: "I have dwelt with Laban and stayed there until now. I have oxen, donkeys, flocks, and male and female servants; and I have sent to tell my lord, that I may find favor in your sight." Then the messengers returned to Jacob, saying, "We came to your brother Esau, and **he also is coming to meet you, and four hundred men are with him.**" **So Jacob was greatly afraid and distressed**; and he divided the people that were with him, and the flocks and herds and camels, into two companies.). Remember, we are showing how Jacob's life is a prophetic blueprint for the story of the Exodus of the children of Israel as a nation. We know that Jacob is now returning from his exile in Padan Aram to Eretz Yisrael (the land of Israel). What do you think Genesis 32:3-7 is a prophetic picture of? There are two possibilities!
- 
- 

## IV) Messiah in the Parsha

In Luke 24:25-27 and 46-47 Yeshua stated that Moses, the Prophets and the Writings all prophesied of His death, burial and resurrection in three days. Therefore, we should expect to see teachings about Yeshua and His role in redemption throughout the Torah. In this section I will ask you questions that will hopefully help you "see" Messiah Yeshua in the Torah portion and sometimes the Haftarah reading as well.

1. Read Genesis 32:30 – So Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved." This type of encounter and response occurs throughout the Tanakh. Can you think of at least two to three other places we see a similar instance of people who think they will die if they see God?
- 
-

2. It appears that there was a general belief by people in the time period of the Tanakh that they would die if they saw God. Read the account in Exodus 19 of how the children of Israel were going to meet with Adonai in three days. Describe how this story is a picture and teaching about resurrection on day three!
- 
- 
3. In the remainder of this lesson we will discover just one way that Jacob's life will help us see a prophetic picture of Yeshua. In order to do this though, we must thematically connect Jacob to another Biblical character. Our answer in question one (Judges 13:19-23) was our first connection linking Jacob and Samson. Note all of the connections in those few verses! Clearly, Adonai wants us to see that Jacob and Samson are connected for some reason. However, there are many more thematic connections between Jacob and Samson.
- How is Judges 13:2 (Now there was a certain man from Zorah, of the family of the Danites, whose name was Manoah; and **his wife was barren** and had no children.) thematically connected to Jacob's life?
- 
- 
4. How is Judges 16:3 (And Samson lay low till midnight; then he arose at midnight, **took hold of the doors of the gate of the city and the two gateposts, pulled them up, bar and all, put them on his shoulders, and carried them to the top of the hill that faces Hebron.**) thematically connected to Jacob's life?
- 
- 
5. How is Judges 14:5-6 (So Samson went down to Timnah with his father and mother, and came to the vineyards of Timnah. Now to his surprise, a young lion came roaring against him. <sup>6</sup>And the Spirit of the Lord came mightily upon him, and he tore the lion apart **as one would have torn apart a young goat**, though he had nothing in his hand. But he did not tell his father or his mother what he had done.) thematically connected to Jacob's life?
- 
- 
6. How does Genesis 49:17 (**Dan** shall be a serpent by the way, A viper by the path, that bites the horse's **heels** so that its rider shall fall backward.) thematically connect Jacob and Samson?
- 
- 
7. In the story of Samson's wedding feast (Judges 14:10-20), Samson poses a riddle, but the answer is deciphered by the Philistines. How might this incident be thematically connected to Jacob's wedding night to Rachel?
- 
- 
8. How is Judges 14:16 (Then Samson's wife wept on him, and said, "**You only hate me! You do not love me!** You have posed a riddle to the sons of my people, but you have not explained it to me." And he said to her, "Look, I have not explained it to my father or my mother; so should I explain it to you?") thematically connected to Jacob's life?
- 
- 
9. How is Judges 15:1 (After a while, **in the time of wheat harvest**, it happened that **Samson visited his wife with a young goat. And he said, "Let me go in to my wife, into her room."** But her father would not permit him to go in.) thematically connected to Jacob's life?

---

---

10. How is Judges 15:2 (Her father said, “I really thought that you thoroughly hated her; therefore I gave her to your companion. ***Is not her younger sister better than she?*** Please, take her instead.”) thematically connected to Jacob’s life?

---

---

11. How is Judges 15:7-8 (Samson said to them, “Since you would do a thing like this, I will surely take revenge on you, and after that I will cease.” ***So he attacked them hip and thigh*** with a great slaughter; then he went down and dwelt in the cleft of the rock of Etam.) thematically connected to Jacob’s life?

---

---

12. How is Samson’s life thematically connected to Genesis 28:1-2?

---

---

13. ***Therefore, we can now see that one of the ways we should look at Samson is as a bridegroom searching for his bride!*** Also, Samson’s name in Hebrew is Shimshon and is derived from the Hebrew word shemesh, שֶׁמֶשׁ, meaning sun. Let’s think about these two words—bridegroom and sun. Can you think of a Psalm that mentions a bridegroom and the sun together?

---

---

14. Explain how Psalm 19:4-5 connects the words *sun* and *bridegroom*. Also, describe another phrase used in Psalm 19:4-5 that clearly brings a picture of Samson into mind.

---

---

15. Besides all the multitude of connections we’ve already seen between Jacob and Samson, I’d like to concentrate on the following two themes—bridegroom and strongman. We know that one of the major prophetic pictures of the Messiah is that of a bridegroom seeking a bride from a distant land (remember Eliezer’s search for a bride for Isaac as well as Jacob’s search for a bride in Padan Aram). Therefore, as strange as it may seem, there is Messianic prophecy in Samson’s life pertaining to Messiah’s search for a bride! More on that in a later lesson☺. For now, I just want you to concentrate on how Samson is connected to Jacob through the theme of a bridegroom searching for a bride. I also want you to remember how both Samson and Jacob were connected through their *strength*! Samson carried the Gaza city gate, whereas Jacob removed the large stone over the mouth of the well. It is these two connections that are emphasized in Psalm 19, the *bridegroom* and the *strongman*! The third theme in Psalm 19 I want to concentrate on is that of the *sun*! Samson’s name derives from a Hebrew word meaning sun, and Psalm 19 clearly uses the sun as one of its major themes. So, how does the concept of the *sun* connect Samson to Jacob? Hint—the answer is in a passage we’ve already looked at that clearly connected Samson and Jacob’s lives.

---

---

Read this portion of question 15 only after answering its question. We just saw how Jacob was also connected to the sun through a situation similar to the story of Samson’s life. It’s even possible that Samson’s mother named him Samson, after the sun, because of the connection she may have seen between her angelic visit and

Jacob's angelic visit in Genesis 32! Jacob emerged from his nighttime battle to the dawning of the sun forecasting a new day of destiny for him with his new identity as Israel.

Like Samson and Jacob, Yeshua is a *bridegroom* seeking a bride in a faraway land. Similar to Samson and Jacob, Yeshua was a "*strongman*" filled with the Holy Spirit and imbued with power to perform miracles beyond human strength. Both Jacob and Samson provide these shadowy images of Him who was to come.

Lastly, I'd like to suggest that Samson gives us a picture of Yeshua in His blazing radiance as the Son of God!

16. We know that Samson performed his mighty acts because of the Spirit that would come upon him. What verse(s) could you write that captures the fact that Yeshua was filled with the Spirit to perform his mighty acts?

---

---

---

17. Can you remember a verse stating that Yeshua's face "shone like the sun"?

---

---

18. Can you remember a verse in the book of Acts stating that Yeshua's brilliance was "brighter than the sun"?

---

---

19. How did John describe his vision of Yeshua when he saw Him at the beginning of the book of Revelation?

---

---

## V) Making the Connection to the Haftarah Reading

I have listed a number of passages from the Haftarah reading that have thematic connections to the Torah portion. Your job is to find the thematic connections in the Torah portion. Although I may quote an entire verse or two from the Haftarah reading, you should focus most of your attention on the text that is bold and italicized. The bold and *italicized* text will contain the main theme or words that I want you to connect to the Torah portion. Once you have found a connection to the Haftarah verses, record the chapter and verse of the Torah text connection and write a brief sentence describing how the two passages are thematically connected.

1. How is Obadiah 1:1 (The vision of Obadiah. Thus says the Lord God concerning Edom [***We have heard a report from the Lord, and a messenger has been sent*** among the nations, saying, "Arise, and let us rise up against her for battle"]) thematically connected to the Torah portion?

---

---

2. How is Obadiah 1:1 (The vision of Obadiah. Thus says the Lord God concerning Edom [We have heard a report from the Lord, and a messenger has been sent among the nations, saying, "Arise, and ***let us rise up against her for battle***"]) thematically connected to the Torah portion?

---

---

3. Obadiah 1:2-4 uses certain words and phrases to express pride and humility. How might either of these words (pride, humility) be connected to the Torah portion?

---

---

4. How is Obadiah 1:17a (***But on Mount Zion there shall be deliverance, and there shall be holiness;*** the house of Jacob shall possess their possessions.) thematically connected to the Torah portion? Hint – concentrate on the word deliverance.
- 
- 

## VI) Making the Connection to the Apostolic Writings

I have listed a number of passages from the Apostolic reading that have thematic connections to the Torah portion. Your job is to find the thematic connections to the Torah portion. Although I may quote an entire verse or two from the Apostolic reading, you should focus most of your attention on the text that is bold and italicized. The bold and *italicized* text will contain the main theme or words that I want you to connect to the Torah portion. Once you have found a connection to the Apostolic verses, record the chapter and verse of the Torah text connection and write a brief sentence describing how the two passages are thematically connected.

1. How is the Matthew 17:2 (. . . and He was transfigured before them. ***His face shone like the sun,*** and His clothes became as white as the light.) thematically connected to the Torah reading?
- 
- 

2. How is the Matthew 17:2 (. . . and He was transfigured before them. ***His face shone like the sun,*** and His clothes became as white as the light.) along with II Peter 1:16-18 (For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, ***but were eyewitnesses of His majesty.*** For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.” And we heard this voice which came from heaven when we were with Him on the holy mountain.) thematically connected to the Torah reading?
- 
- 

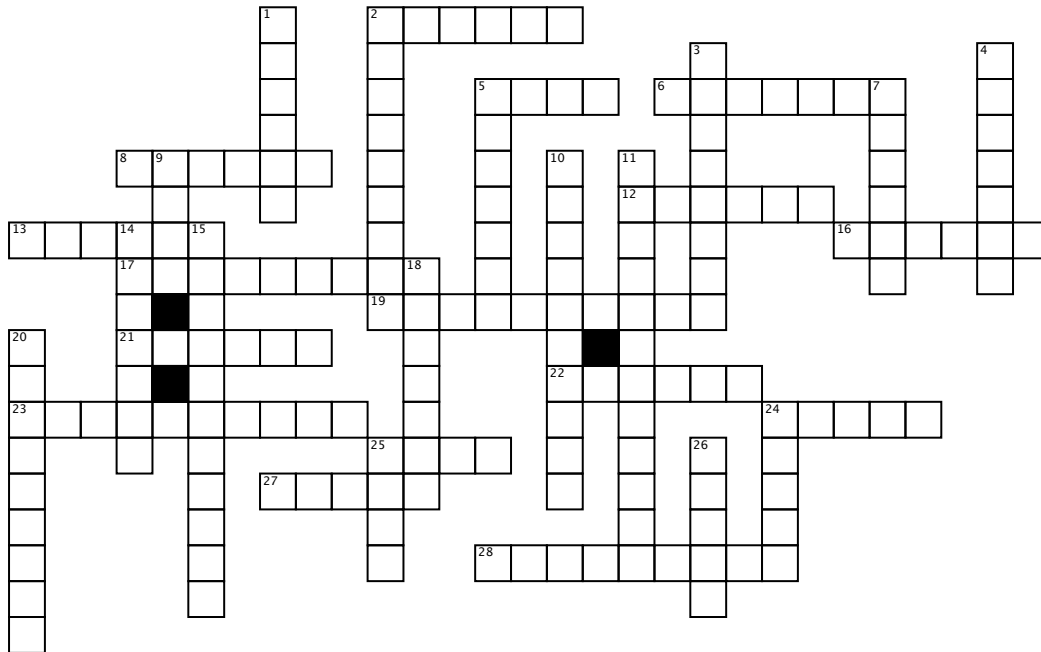
3. How is the Matthew 17:4 (Then Peter answered and said to Jesus, “Lord, it is good for us to be here; if You wish, ***let us make here three tabernacles:*** one for You, one for Moses, and one for Elijah.”) thematically connected to the Torah reading?
- 
-



## VII) Some Basic Facts About Our Lesson

This crossword puzzle will cover basic facts about the Torah portion, Haftarah reading and Apostolic readings. The answers are based on the text from the New King James Version of the Bible and may contain phrases as well as individual words.

### Parashat 31 (3-Year Torah Cycle) Genesis 32:3-33:17 Beit Israel Hebraic Community May Contain Words or Phrases (NKJV)



#### Across

2. ford
5. stride
6. win or overcome
8. Jacob
12. advance against or raid
13. aroused or alarmed
16. trailing or after
17. spared
19. distraught
21. slip away
22. withered or lessened
23. couriers
24. hut or stall
25. cried
27. strongly encourage
28. animals

#### Down

1. hobbled
2. traveled
3. fought
4. group
5. gift
7. slept
9. Edom
10. consecutive or alternating
11. Zilpah and Bilhah
14. satisfy someone's anger
15. offspring
18. separated
20. assemblages
24. creek
25. frail
26. kindness/grace

## VIII) Practical Application

Let's get practical. The study of the Word is not complete until we are encouraged to think, speak and act differently. Our study of the Word should always involve personal application of the text to our lives. As I've heard it said before, Adonai's Word needs to go from our head to our hearts and then to our hands. Our lifelong journey is to become like our master, Yeshua, and this is only accomplished as we faithfully apply His Word to every aspect of our lives.

### Discipling Our Children

What have you learned from this week's Torah study that you can teach your children?

- Write down what you learned that can and/or should be discussed with your children? Perhaps they need to know some of the facts covered in the crossword puzzle?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
- Write down anything you learned that revealed bad habits or thought patterns in your children's lives?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
- Write down anything you learned that revealed good habits or thought patterns that your children need to be encouraged or strengthened in and grow in obedience to?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
- Write down anything you learned that can be a topic of prayer for you and your children this week or permanently?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_

### Discipling One Another

Think about what you've studied in this week's lesson.

- Write down anything you learned that impacted you the most?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
- Write down anything you learned that revealed bad habits or thought patterns you need to stop?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
- Write down anything you learned that revealed good habits or thought patterns you need to be encouraged or strengthened in and grow in obedience to?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
- Write down anything you learned that can be a topic of prayer for yourself, your family, your worship community, your neighborhood, the world or Adonai's people at large?
  - \_\_\_\_\_

- \_\_\_\_\_
- \_\_\_\_\_

Just focus on one thing and talk to an accountability partner about it. Determine what you can DO over the next week (or more) in order to put what you've learned into practice. Make a commitment to someone else that you are going to seek to put some aspect of this week's lesson into practice.

## **ANSWER KEY**

### **Outlining the Torah Portion**

- I. Genesis 32:3-6 – Jacob Announces His Return to Esau
  - II. Genesis 32:7-21 – Jacob's Plans for Escaping Esau's Wrath
  - III. Genesis 32:22-32 – Jacob Wrestles with the Man
  - IV. Genesis 33:1-17 – Jacob's Encounter with Esau
- 
- 1. Further subdividing Roman numeral I (Genesis 32:3-6)
    - A. Genesis 32:3-5 – Jacob's Message to Esau
    - B. Genesis 32:6 – The Messengers' Report Back to Jacob
  - 2. Further subdividing Roman numeral II (Genesis 32:7-21)
    - A. Genesis 32:7-8 – Jacob Divides His Family into Two Camps
    - B. Genesis 32:9-12 – Jacob's Prayer
    - C. Genesis 32:13-21 – Jacob Sends Gifts to Appease Esau
  - 3. Further subdividing Roman numeral III (Genesis 32:22-32)
    - A. Genesis 32:22-23 – Jacob Takes His Family Across the Jabbok River
    - B. Genesis 32:24-25 – Jacob Wrestles with a Man
    - C. Genesis 32:26-29 – The Man Blesses Jacob
    - D. Genesis 32:30 – Jacob Names the Place Peniel
    - E. Genesis 32:31-32 – Jacob Returns with a Limp
  - 4. Further subdividing Roman numeral IV (Genesis 33:1-17)
    - A. Genesis 33:1-3 – Jacob Divides His Family by Wives
    - B. Genesis 33:4-11 – Esau Meets Jacob's Family
    - C. Genesis 33:12-17 – Jacob and Esau Part Ways Peacefully

### **Torah Portion Discussion Questions Answers**

- 1. The number *four* seems to be connected with *testing, judgment and warfare!*
- 2. He divided his family into two camps (Genesis 32:7-8), he prayed (Genesis 32:9-12) and he sent gifts to Esau (Genesis 32:13-21).
- 3. He arose and sent his family across the Jabbok River. While left alone he was engaged in a wrestling match with an unknown man.
- 4. Thematic connections between II Samuel 17:15-24 and Genesis 32:3-31:
  - A. Just as Jacob's messengers ***brought Jacob a message/report that Esau was coming to kill him***, so likewise did messengers (Zadok and Abiathar) ***bring David a message/report that Absalom was coming to kill him***.
  - B. Just as ***Jacob arose in the late night, pre-dawn hours***, so likewise, ***David arose in the late night, pre-dawn hours***.
  - C. Just as Jacob had ***all who were with him cross the river***, so likewise, David had ***all with him cross the river***.
  - D. Just as the verb stem for crossing appears three times to describe Jacob's late-night crossing, so likewise, this same stem appears three times describing David's late night crossing.
  - E. ***David arrived in Machanaim*** after crossing the river. Jacob's last location was ***pinpointed at Machanaim*** (Genesis 32:3)!

- F. Both David and Jacob are **fleeing from a close family relative**.
5. David is thematically connected to Jacob. Zadok and Abiathar are thematically connected to the messengers of Genesis 32:3. Esau is thematically connected to Absalom.
  6. The reason Jacob arose and crossed the river with his family is because he was fleeing from Esau! Like David fleeing from his adversary Absalom, Jacob was fleeing from his adversary Esau! This is the beauty of making thematic connections. This process is Adonai's way of helping you find extra information from one passage to help you properly interpret another passage heavily thematically connected to it.
  7. Numbers 20:14-21. This passage recounts how when Israel returned to the land, they sent messengers to the Edomites (descendants of Esau) asking if they could pass through their land on the way to Canaan. The Edomites responded by threatening war! Another possibility pertains when Israel approached the land and Moses sent the twelve spies who returned with a negative report about the land! Amazing!!!

## Messiah in the Parsha Answers

1. Judges 13:19-23 describes how Manoah, Samson's father, thought he and his wife would die because they had seen the angel of the Lord. Deuteronomy 4:32-36 describes how the children of Israel did not die when they encountered Adonai. This passage is actually given to describe what happened in Exodus 19 when the Torah was given. Exodus 19:11 mentions Adonai coming down in the sight (seeing God) of the people – And let them be ready for the third day. For on the third day **the Lord will come down upon Mount Sinai in the sight of all the people**. Isaiah 6:1-5 describes how Isaiah thought he was going to die because his eyes had seen Adonai.
2. The general belief in the Tanakh was that if a human being saw God they would die. Israel was told to prepare to see God on the third day. On the third day they saw God and did not die. This is a picture of resurrection (escape from death) associated with the number three!
3. Genesis 25:21 – Now Isaac pleaded with the Lord for **his wife, because she was barren**; and the Lord granted his plea, and Rebekah his wife conceived. Both Rebekah (Jacob's mother) and Samson's mother were barren!
4. Genesis 29:10 – And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, **that Jacob went near and rolled the stone from the well's mouth**, and watered the flock of Laban his mother's brother. Both stories recount how a man was filled with super-human strength to perform an act that normally would require many people.
5. Genesis 31:38-39 – These twenty years I have been with you; your ewes and your female goats have not miscarried their young, and I have not eaten the rams of your flock. **That which was torn by beasts** I did not bring to you; I bore the loss of it. You required it from my hand, whether stolen by day or stolen by night.
6. The **prophecy given to Dan** was fulfilled through **Samson who was a Danite** (Judges 13:2). Genesis 25:26 – Afterward his brother came out, and his **[Jacob's] hand took hold of Esau's heel; so his name was called Jacob**. Isaac was sixty years old when she bore them. The passage in Genesis 25 is thematically connected to the passage in Genesis 49 through the idea of **attacking the heel** and the fact that **Jacob's name pertains to the heel**.
7. In both stories the protagonist is tricked. Jacob was tricked by Laban when Laban substituted Leah for Rachel, and Samson was tricked by the men of the feast when they determined the answer to his riddle by threatening his bride.
8. Genesis 29:31-33 – When the Lord saw that **Leah was unloved**, He opened her womb; but Rachel was barren. So Leah conceived and bore a son, and she called his name Reuben; for she said, "The Lord has surely looked on my affliction. **Now therefore, my husband will love me.**" Then she conceived again and bore a son, and said, "Because the Lord has heard that **I am unloved**, He has therefore given me this son also." And she called his name Simeon. As we can see, Jacob's first wife, Leah, was unloved!
9. Genesis 30:14-16 – Now Reuben went **in the days of wheat harvest** and **found mandrakes in the field**, and brought them to his mother Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes." But she said to her, "Is it a small matter that you have taken away my husband? Would you take away my son's mandrakes also?" And Rachel said, "**Therefore he will lie with you tonight for your son's mandrakes.**" When Jacob came out of the field in the evening, Leah went out to meet him and said, "You must come in to me, **for I have surely hired you with my son's mandrakes.**" And he lay with her that

night. Both stories relate how in the season of the wheat harvest someone brought something (mandrakes versus a kid) to someone else with the expectation of having relations.

10. Genesis 29:21-30 relates how Jacob's father-in-law substituted the older daughter for the younger daughter in marriage. Samson's father-in-law suggested that he take the younger daughter in marriage. Also, in both stories the younger sister was better than the older one in some manner.
11. Genesis 32:25 – Now when He saw that He did not prevail against him, **He touched the socket of his hip**; and the socket of **Jacob's hip** was out of joint as He wrestled with him. Genesis 32:32 – Therefore to this day the children of Israel do not eat the muscle that shrank, **which is on the hip socket**, because He touched the socket of Jacob's hip in the muscle that shrank.
12. It is clear that a major theme of Samson's life is his search for a bride (hint, hint)! Can we not see that Samson's endeavors mainly revolve around finding the love of his life?
13. Psalm 19:4-5 – Their line has gone out through all the earth, and their words to the end of the world. In them He has set **a tabernacle for the sun, which is like a bridegroom coming out of his chamber, and rejoices like a strong man to run its race**. Its rising is from one end of heaven, and its circuit to the other end; and there is nothing hidden from its heat.
14. Psalm 19 equates the sun and the bridegroom by stating that the sun is like a bridegroom! The phrase *strong man* is clearly thematically connected to Samson!
15. Genesis 32:29-31 – Then Jacob asked, saying, **"Tell me Your name, I pray."** And He said, **"Why is it that you ask about My name?"** And He blessed him there. So Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved." **Just as he crossed over Peniel the sun rose on him**, and he limped on his hip.
16. John 3:34 – For He whom God has sent speaks the words of God, for God does not give the Spirit by measure. Luke 4:1 – Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness. Acts 10:38 – how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. John 1:32 – And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him."
17. Matthew 17:1-2 – Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. **His face shone like the sun, and His clothes became as white as the light**.
18. Acts 26:13-14 – at midday, O king, along the road I saw **a light from heaven, brighter than the sun, shining around me** and those who journeyed with me. And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, **'Saul, Saul, why are you persecuting Me?** It is hard for you to kick against the goads.'
19. Revelation 1:16 - He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and **His countenance was like the sun shining in its strength**.

## Haftarah Connection Answers

1. Genesis 32:6 – Then **the messengers returned to Jacob, saying**, "We came to your brother Esau, and he also is coming to meet you, and four hundred men are with him." There are two connections: **messengers** and the idea of a **report** being given.
2. Genesis 32:6-7 – Then the messengers returned to Jacob, saying, "We came to your brother Esau, and he also is coming to meet you, and **four hundred men are with him**." **So Jacob was greatly afraid and distressed**; and he divided the people that were with him, and the flocks and herds and camels, into two companies. Both passages anticipate war on the horizon.
3. Genesis 33:3 – Then he crossed over before them and **bowed himself to the ground seven times**, until he came near to his brother. This passage emphasizes how Jacob **humbled** himself before his brother.
4. The Haftarah reading shows that **Adonai will deliver Israel from the wrath of Edom**. This is thematically connected to the Torah portion in that Esau's intent was to harm Jacob. When Jacob saw that Esau was coming to meet him with 400 men, he knew the significance of the number 400, the number of judgment, wrath and warfare. As we learned, Adonai did a miracle and changed Esau's heart, thus **delivering Jacob from Esau's wrath**. Also, Jacob prays for deliverance in Genesis 32:11 – **Deliver me**, I pray, from the hand

of my brother, ***from the hand of Esau***; for I fear him, lest he come and attack me and the mother with the children.

## Apostolic Reading Answers

1. Genesis 32:30-31 – So Jacob called the name of the place Peniel: “For I have seen God face to face, and my life is preserved.” 31 Just as he crossed over Peniel ***the sun rose on him***, and he limped on his hip. Just as the sun rose on Jacob, so too did Yeshua’s glory shine upon the disciples as the sun.
2. Genesis 32:30 – So Jacob called the name of the place Peniel: “For ***I have seen God face to face***, and my life is preserved.” Genesis 33:10 – And Jacob said, “No, please, if I have now found favor in your sight, then receive my present from my hand, ***inasmuch as I have seen your face as though I had seen the face of God***, and you were pleased with me.
3. Genesis 33:16-17 – So Esau returned that day on his way to Seir. <sup>17</sup>And Jacob journeyed to ***Succoth, built himself a house, and made booths for his livestock***. Therefore, the name of the place is called ***Succoth***.